

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Arise ye, and let us go up to Zion, unto the Lord our God."*—JEREMIAH.

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## HOW TO OBTAIN THE BLESSINGS.

*"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."*—MATTHEW vi, 33.

Truly hath it been said that God's ways are not as man's ways. This fact is patent to all who reflect on the dealings of God with man, and on the dealings of man with himself. By contrasting the former with the latter, the difference will be made apparent, and the magnitude of that difference will be in proportion to our comprehension of the ways of both. We desire to call the attention of our readers to this difference, that they may, by study and reflection, learn wisdom according to the ability they possess, rather than attempt to point out the particulars of this difference, other than to remark that the ways of man are characterized by ignorance and folly, coupled with selfishness, while the ways of God manifest an infinitude of wisdom and knowledge, adorned with the high attribute of benevolence. Both the counsel and promise couched in the words of the Savior above quoted, give force to this last remark. The verse preceding the one selected as our text, shows the then existing necessity of this counsel being given by way of instruction, and that the ways of man are not those of God.

As the human heart dissected to-day, would be found to be the same in all respects as when Christ delivered his sermon on the Mount, the counsels he gave on that occasion are as applicable to people now as then, and it is equally important that heed be given to them. The folly of man has in every age manifested itself by ignoring the counsels of God's Priesthood, and exalting "these things" which ought to be regarded only as blessings incident to life, to the position of a god, and paying homage to them, and by seeking to lay up perishable treasures on earth, to the exclusion of imperishable treasures in heaven. In this, the last dispensation, God has established his Priesthood on the earth, with authority to again sound in the ears of all people this proclamation, "*Seek ye FIRST the kingdom of God and his righteousness; and all these things shall be added unto you.*" Herein is the wisdom and benevolence of God manifested; for by giving heed to this counsel and proclamation we shall, not only secure to ourselves "all these things"—our present needs—but also the true and imperishable riches of

eternity. In consequence of man's transgression, he became and is a stranger to God, and an alien to his kingdom and government; hence the exhortation to seek the kingdom of God with a promise that they who seek shall find, if they seek earnestly. To seek and to find will be of no avail, unless in conjunction therewith we perform those acts by which we become the adopted or naturalized citizens of God's kingdom, thus renewing our allegiance, and becoming as citizens entitled to the benefits and blessings of his government.

The steps preparatory to, and the ordinance of naturalization, are easy and simple, within the reach of all who desire to become citizens, without money, without price. But what are these steps required to be taken, and what the ordinance to be administered? The first requisite is to believe on the Lord Jesus Christ, which all Christendom profess to do. The second is, repentance of sin, which consists in forsaking every evil, and ceasing to do wrong, either to ourselves or others. This is something which very few among all the family of man do or even profess to do. This kind of repentance worketh life, and is a repentance that needeth not to be repented of. These are the preparations required of the candidate for citizenship by the constitution of the kingdom of God. The ordinances by which this citizenship is perfected, are those of baptism by immersion in water for the remission of sins by one authorized of God, followed by that of confirmation, and the reception of the Holy Ghost by the imposition of hands, which is the Spirit's seal and ratification of the vow of allegiance and fidelity. This answers the first condition specified in the text, to which all Saints have conformed, and with which all must comply who would enjoy the promised blessings.

There is another and very important condition prescribed in the text, and one least understood, and by some professing to be Saints little regarded. This condition is, that after having sought and become a recognised citizen of the kingdom of God, that we seek the righteousness of God. In order to do this, we must understand

in what this righteousness consists. It may be said that in this short sentence is contained the essence of the Saint's whole duty to himself, to all men, and to God, from his entrance into the kingdom throughout all future time, throughout eternity. Notwithstanding this infinitude, it is not difficult to give a satisfactory definition of the term. It is this—implicit obedience to legitimate authority. Perfect obedience to all the laws of the kingdom of God appertaining to any order in that kingdom, is perfect righteousness; hence the propriety or consistency of the command, *Be ye righteous*, even as God is righteous: that is to say, that as the Lord observes every law pertaining to the perfections and attributes of his being, in his own order, so must we comply with every law of our present order, that by perfection in this we may be prepared for a higher order, and thus, like unto our Father and God, go on from knowledge to knowledge, from power to power, in the scale of endless progression, so that our righteousness, like the righteousness of God, shall be revealed from faith to faith. By so doing we become righteous, even as God is righteous.

But what are these laws the Saints are called on to observe, and are they written or unwritten? The laws are those which are especially adapted to their present order of beings, and calculated to exalt and ennoble. They are for the most part unwritten. A few are written, and many of them are positively forbidden to be written, because of their great sacredness and peculiar character. Because they are unwritten, it necessarily follows that their communication must be oral. Now, as some of those professing to be Saints have little regard for these unwritten laws orally delivered, let us ask if these laws are of any less force because unwritten, or the results of their violation any less direful than if all were written? We answer, no; but on the contrary, they are of greater force, and by their violation greater guilt is incurred.

We have before remarked that God has again established his Priesthood on earth, for the purpose of administering his government among men,

and of declaring to all, his laws, both the written and the unwritten. Those who have been called and ordained to the Priesthood, are acting by authority of the Lord Jesus Christ, to whom all power in heaven and on earth has been entrusted. Therefore, the words of those so ordained and appointed are to the Saints and the world a portion of the unwritten law, and they are of no less force on all men who hear them, because they may be delivered to an individual in the chimney corner, or to the public congregation, or in the house of the Lord; neither would they be of greater force were they delivered to the world amidst the roaring thunders of Sinai. The words of this Priesthood to us are the words of legitimate authority, to which we must give heed and render obedience, if we would seek the righteousness of God. It is not our province or prerogative to dictate, but to obey, since we are subjects and not sovereigns as yet.

From what has already been remarked on this part of the text, we trust the Saints will be able to understand more fully their relationship to this Priesthood ordained of God, and also that their words and counsels are not idle words or vain imaginations, but are words and counsels proceeding from the mouth of God; also, that they will comprehend the forcible and oft repeated remark of President H. C. Kimball—"Do as you are told," for therein is our righteousness manifested.

When we have complied with the conditions of our text, by seeking the kingdom of God and his righteousness, then does the fulfilment of the promise begin, that "all these things shall be added unto you." We may here remark that "these things"—meat, drink, and clothing—are necessary, and that our Father knoweth that we have need of them; but they are only incidents of the life that now is, and should not engross our sole attention, nor occupy our first and last thoughts, as to how we can gather around us a little more of this or that, in order to be regarded with favor by the ungodly. In all these matters we should follow the counsels of the Priesthood, and do all to advance the interest of God's kingdom.

By performing the specified conditions, we not only realize the fulfilment of the promise that our natural wants shall be supplied, but we also gain the grand and important objects of life,—viz., perfection in knowledge, eternal life, and the power of endless lives, the true riches of eternity, all of which constitute full and complete salvation. In this we may see the wisdom of God, who exhorts to lay up treasures in heaven, where moth and rust do not corrupt, nor thieves break through and steal. Man's wisdom, which is but folly, teaches to lay up treasures on earth, which will perish with the souls of all who make gold their god. Herein are God's ways not as man's ways. If any whose names are enrolled among the people of God, have not for themselves verified the propositions in the text, they had better make a close examination of themselves, and learn whether or not they are seeking the righteousness of God. There are some in this country who have been in the Church and kingdom for ten, fifteen, twenty, and some for twenty-five years, who will tell you that they are poorer to-day in the things of the world, than when they entered the kingdom (and we may add, in spirit too). Do such remember, that the very first law given to them after they were made citizens of the kingdom, required them to go to the land of Zion, where "all these things" are in great abundance? Have they complied with this law, or made the slightest attempt to comply therewith? The books do not show it, if they have, and by the "books" shall they be judged. Then charge not God with slackness concerning his promises, and remember that "to obey is better than sacrifice, and to hearken than the fat of rams."

Saints, do not as the Gentiles do, who seek after "all these things," "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," for your Father knoweth that you have need of them. It is the Lord's business to provide for his Saints, and he will do it to all who walk in the counsels of his Priesthood, by which they manifest their loyalty as good citizens of his kingdom.

A. MINER.



## AMONG CANNIBALS.

*(From the Times, April 9th, 1867.)*

Mr. Charles Livingstone, Her Majesty's Consul in the Bight of Biafra, sends to the Foreign-office the following narrative of his interview with the King of the Okrika country in July, with a view to terminate war between that country and New Calabar; the Consul was accompanied by three chiefs of Bonny:—"Op Okrika, the chief town, is built on a dry ridge, part of which is adorned with magnificent trees. A stockade, through which peep some guns, defends the water front of the town, which seemed longer than Grand Bonny. Dense masses of people crowded the beach at the public landing-place. The Bonny chiefs, Prince George, Banigo, and Calendusi, landed, but we remained in the boats until they had seen the King. In fifteen minutes they returned and beckoned us to land. The stench was terrible; all the stinks at the outskirts of all the African villages I ever entered, though mixed and shaken together, would be weak compared with this. After passing through the crowd, we met some fellows who tried to stop us. 'It was contrary to juju for white men to enter the town.' The Bonny chiefs scolded, and we pushed on, but soon met a mob of hundreds, and further progress was impossible. In vain did Banigo and Calendusi scold and push, and even knock some down; the others pressed closer together, shouting, barking, and gesticulating frantically. After looking at the performance until we got tired of it, we returned to the boats. A canoe came off with two messengers from the King, inviting us to come ashore. Guards armed with long sticks stood at the corners of the streets, and the town was quiet. We were conducted to the King's audience chamber, which had no light except what came in by the door. Chairs were brought, and the chiefs and others crowded in. A beating of drums announced that the King had gone to the juju-house to consult the spirits before proceeding to business. In half an hour King Fibia appeared,

a strongly-built man of 45, with a round, good-natured-looking face. He shook hands and sat down on a low stool in the corner. Apologizing for the rude reception his people had given us, he asked us to remain till the following day, as some of his chiefs had not yet arrived from their villages. A table of native manufacture was brought in, the Queen spread a tablecloth over it, and 'tombo' (unintoxicating palm wine) was presented. Permission to see the town was given, and we paid a visit to the juju-house; a noisy crowd attempted to rush in after us, but a vigorous application of the long sticks of the guards drove them back. Masses of human skulls hang from the walls, and numerous rows of skulls cover the roof of a sort of altar. In front of this altar sat the juju man, having a footstool of human skulls. The Okrika had eaten the victims whose skulls decorate the juju-house. An old man who accompanied us spoke with evident gusto of the different cannibal feasts he had partaken of, and mentioned the parts of the human body which he considered the sweetest. It is the first time I have seen cannibals in Africa. We saw men at work tarring ropes; others retailed gin in the streets by the wine-glass. We had a glimpse of the Okrika funeral ceremony. Three young men, facing the same way, had the corpse of a boy done up in matting on their shoulders. They twisted and tugged, and appeared as if struggling with unseen spirits who wished to drag the body to a shallow open grave by the side of a house. At times the young men had the advantage, and brought the body back from the grave; then the spirits prevailed, and dragged them forward. A man kept beating a drum. The Okrika are well clothed, most of the cloth being made from the palm-leaf. They are acquainted with several vegetable dyes; two—a yellow and a blue—are used to paint their persons. We slept in Ogobomé, a large village which has an oil market, and about two miles from the capital. A good dinner was



provided, and we were offered a choice of sleeping apartments, close inner rooms, or the open verandah; my companions preferred the latter. I was conducted to a neighboring house, and found the people very kind. My bed, small boxes, of unequal height unluckily, was in the best room, in which I found a good fire, 30 kegs of powder, and a considerable quantity of cloth and gin. I managed to sleep tolerably well, but my companions were badly bitten by the sand-flies. A King's messenger came for us at sunrise, and shortly after 7 we were seated with the King and his chiefs. King Fibia remarked that in Bonny the King and chiefs could settle public affairs, but in Okrika the people always wanted to be present. He thought it would be better to have the interview in a public place, so that his people could hear all that was said, and not have to pester him with questions after we were gone. We accordingly adjourned to the street. There was some disturbance at first, but nothing like that of an excited political gathering in a civilized country. King Fibia requested them to be silent, and listen to what was said. His Prime Minister and orator, having before him specimens of two kinds of dried fish, a fish trap, and piece of net, commenced by remarking that they were glad to see me. They did not understand the customs of the white men; no white

man had ever been in their town before, and they hoped I would excuse them if they proceeded in their own way. He then picked up the dried fish, the trap and net, and handed them to me, saying, 'Bonny and Calabar have ships to trade with, but Okrika has nothing but fish. It is on fish we live, it is with fish we buy the oil we have to sell, and this has been so ever since Okrika became a country.' It was in the creeks I saw in coming that they caught their fish, and Calabar men came into these creeks and stole their fish out of the nets, and also robbed their canoes." Mr. Livingstone discussed with them terms of peace, and it was finally arranged that Fibia should send down two of his chiefs to meet the chiefs of Bonny and Calabar, and settle the differences. The Consul adds, "The session lasted four hours and a half. Never before in Africa have I seen such powerful-looking men as the Okrika. I could not but admire their physical strength. As they sat before me chewing bits of chop-stick to clean their teeth, and gazing earnestly at me, the thought occasionally flashed across my mind, 'Are these cannibals wondering how a piece of roast Consul would taste, and which would be most savory, cold Consul or hot?' On parting, Fibia made me a present of about a cartload of gigantic yams, two goats, and a fowl."

## AN OUTRAGE.

(From the Salt Lake Daily Telegraph, March 7th & 9th, 1867.)

The House Judiciary Committee have denounced the Memorial of the Legislature of Utah, asking Congress to repeal the anti-polygamy law, as an "outrage" of the greatest kind. Of course we are very sorry that the distinguished gentlemen composing the Judiciary Committee saw in that light the petition in question. We regret that those gentlemen should think so meanly of the Legislature of this Territory, as to conclude that it had deliberately and intentionally, or even carelessly, perpetrated an outrage of

the gross character represented, or, indeed, any kind of outrage upon the assembled wisdom of the nation. It is possible that the committee have misjudged the designs and intentions of our Legislature, and the nature of the spirit that actuated it, in presenting that petition to Congress. It is even possible that the committee have misjudged the real nature of the memorial itself, or rather of the subject which is the burden of that memorial. We are somewhat inclined to think that such is the fact, and acquainted

as we are with the members of the Utah Legislature, all of them to some extent, many of them very well, and the principal of them intimately, we must be permitted to say, in their behalf, that we are perfectly satisfied that they had not the slightest intention of outraging the feelings of Congress, had not the most distant idea of doing any such thing, are totally incapable of such intention. The members of the Utah Legislature are honorable and upright men, of decided and strong convictions, earnest in maintaining those convictions, and conscientious in developing them. We are certain that the perpetration of outrages against any man or woman, or body of men or women, is not one of the reasons for their assembling in our Legislative halls, but is entirely foreign to their motives and dispositions.

But of what could this "outrage" consist? Was it the act of presenting a memorial to Congress? That could hardly be. We are aware that some curiously constructed personages contend that the people of the Territories have no political rights, consequently have not the right of petition, and that some more curiously constructed personages contend that the people of Utah have no rights of any kind, but we would be very loth to outrage Congress by supposing that it contended for any such despotic notions. Therefore, we cannot begin to presume that the "outrage" complained of by the Judiciary Committee was the act of the Utah Legislature in forwarding a memorial to Congress. If the Utah Legislature has no right to memorialize Congress, we hope that body will say so plainly.

Next, was the memorial respectfully worded? We thought it was. We have heard no person, even the bitterest enemy of the people of Utah, complain that the memorial was disrespectful in language, and we cannot think it was. If such, however, was the case, we trust the Committee will so signify, and we think that our Legislature, next session, would endeavor to get up and forward another memorial on the same subject, faultless in this respect if possible.

The words of the Committee would lead us to conclude that the alleged

"outrage" consisted in asking something offensive to Congress. Does the right of petition forbid the asking for anything that is offensive to Congress, or make such asking an outrage? We do not so understand it. Congress is pleased to make a law to the injury of the citizens of a particular community, or of a majority of the citizens of the whole Union. The representatives of the injured citizens respectfully ask for the repeal of the obnoxious law. How can that be reasonably considered an outrage? It looks to us like the exercise of an inalienable right.

Let us come down to the immediate facts in the case. Congress passed a law prohibiting polygamy in the Territories. This law was made with especial reference to Utah. The people of Utah conscientiously regard the above law as peculiarly obnoxious, as unconstitutional, as inimical to morality and religion, and to the real welfare of the country. In accordance with those conscientious convictions, the Legislature of Utah respectfully, but earnestly memorialized Congress to repeal the obnoxious law, believing that its operation, if effective, would be evil, enormously evil, and that only. How that action of our Legislature could be construed into an "outrage," we fail to see. There is nothing in the right of petition which makes it outrageous to ask anything which Congress may not see fit to grant. On the contrary, the right of petition pre-supposes that such things would be chiefly asked. If Congress and the people invariably saw and understood exactly alike, there would be no need of petitions, for Congress would invariably legislate to the full and perfect satisfaction of the people, without being asked to do it. If Congress does not see fit to grant what citizens who feel themselves unjustly borne upon by Congressional enactment, ask why so it is, but how asking Congress to repeal an obnoxious law can be an outrage, is a mystery to us. Would the Committee be good enough to explain?

#### THE MARRIAGE RELATION.

The House Judiciary Committee denounced polygamy as subversive of the marriage relation. That is a novel

assertion against polygamy, and to us appears susceptible of no reasonable argumentative support. We say this without intending any disrespect to the distinguished gentlemen who composed that committee, but simply as our estimate of the intrinsic value of the assertion. It may be that our estimate is erroneous, but we do not think it is. It may be that the Judiciary Committee were right in that characterization of polygamy, and that we are wrong in our views of that interesting institution, but we do not think we are wrong. If we are wrong, then we shall be pleased to be convinced of it, and we will thank any person who is able to, and will so convince us. We want to be right, and we mean to get right, if we are not now on that track, though we think we are. For how in the world polygamy, which is plural marriage, can be subversive of marriage, is a profound enigma to us.

What is marriage? It is the union of man and woman by divine appointment and authority, and according to divine law. We presume that there will be no controversy on the question that marriage was of divine ordination. Such is the universal belief in Christendom, though that alone would not be sufficient authority.

The next thing to be considered is—is any kind of authority necessary to the administration of marriage? The universal opinion and practice show, and show truly, that proper authority is considered essential to the solemnization of marriage. What then, is the proper authority? Marriage is not an ordinance of human origin, therefore human authority is not sufficient to administer in that ordinance. Marriage, as we have said, is an ordinance of divine origin, therefore divine authority is necessary to its performance. It consequently follows, that all marriages performed by divine authority are valid, and also that all union of the sexes by merely human authority is not marriage. This may be thought a startling proposition, but it is truth. The ceremony attending the union of a man and a woman may be administered with much pomp and circumstance, and in perfect accordance with merely human laws, but it is not marriage.

Call such union by what name you please, still it is not marriage, for marriage can be accomplished only by divine authority. It may be asked—"What do we term the union of the sexes by human authority?" To which we reply, it is not our business to invent a name for such a ceremony. Let those who invented the ceremony also invent a fitting name for it. We simply say, it is not marriage. As for us, we find plenty to do to furnish names for our own numerous offspring.

The question now arises—"In the absence of divine authority, which is best, to disobey the commandment to increase and multiply, or to obey it with no more ceremonial sanction than that of merely human laws?" Most humans would prefer the latter horn of the dilemma, and we are not inclined to blame them. Indeed, in view of the fact that the first great commandment has never been revoked, and the other fact, that if it were not obeyed the human race would soon come to an end in this mortal sphere, we really think that, under the circumstances named, we should commit the last named of the two sins, and boldly face the consequences. The blame, however, comes in, when divine authority has been established on the earth, and man and woman sexually unite without that authority. We may further add that much of the present generation are in danger of that blame.

The people of Utah rightly contend that marriage requires divine authority, and that divine sanction has been given most decidedly to polygamy, the marriage of more than one woman to one man. How can this be subversive of marriage, those who so charge should prove, on them rests the burden of proof—a more than Herculean burden. For Moses, the great prototype of Legislators, legislated in favor of polygamy, and that by divine authority. Long before his day Abraham entered into the polygamous form of marriage. The Savior of the world himself descended from a long and illustrious line of polygamists, or, as the Judiciary Committee and modern Christians would make out, a long and notorious line of adulterers and bastards. Through the whole Bible there cannot be found the first sentence



condemnatory of polygamy, but there is abundance of condemnation of adultery, whoredom, and unauthorized connection of the sexes.

The marriage, monogamous or polygamous, of the people of Utah, therefore, which claims divine appointment

and authority, instead of being subversive of marriage, is the only true marriage on earth, in the eye of divine law. Whereas the monogamy of Christendom, which dispenses with divine authority, and rests on human authority merely, is not marriage at all.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, APRIL 27, 1867.

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### ELDER PRATT'S MISSION.

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THE departure of Elder Orson Pratt is noticed in another column of this STAR, and while we rejoice that he is about to join his family and numerous friends in Zion, we deplore the loss which the Saints in this country will experience, both from his teachings orally, and through the columns of this periodical. But what is our loss will be his infinite gain; and as the Lord has provided for His sheep, other shepherds will arise, who will feed the flock with the bread of eternal life.

Elder Pratt left his home on the 7th of May, 1864, reached New York, *via* San Francisco and the Isthmus of Panama, thence to England, and arrived at the port of Liverpool in July of the same year. For several months he labored under the direction of President Daniel H. Wells, visiting the London and Birmingham Districts, preaching to large audiences of Saints and strangers, lifting up his voice as with a trumpet, and declaring the revelations of Jehovah. "Woe, woe unto this generation except they repent, saith the Lord of Hosts," are words which have often fallen from the lips of brother Pratt, and his testimony has been true and faithful, neither sparing the wealthy nor closing the door against the poor, but speaking forth the words of life, even as the Spirit gave him utterance.

In January 1865, brother Pratt, accompanied by Elder W. W. Riter, took his departure for Austria. They made Vienna their head-quarters, and sought with all the power God gave them to open the Gospel door to that nation; but modern vices were so thoroughly interwoven in the social system of the Austrians, that the Gospel had but few charms for them—they preferred the jewelled casket though empty, to the leaden one which contained the priceless gem of eternal life. For seven months did these brethren seek unto the Lord for wisdom, that they might reach the hearts of the people. Although their labors were apparently ineffectual, yet the Lord accepted their testimony, and immediately after their recall, in August, a desolating war swept over that great empire, the results of which astonished the world. In ten days one of the first military powers of the earth was dismembered and broken into fragments,

and six hundred thousand warriors who drew the sword in defence of this proud autocratic Government, which spurned the humble testimony of our brethren, melted like snow before the legions of her late Prussian ally.

During the absence of the Editor and President, Elder Pratt presided over the European Mission, and also edited the *MILLENNIAL STAR*. His labors have been appreciated by his brethren in Zion, and also by the Saints in this country who have perused his most excellent articles, which are full of instruction and words of comfort to the faithful of Israel.

May the blessings of God accompany him on his journey, and the angels of the Almighty bear him safely over sea and land, and we are sure this blessing will find an echo in the hearts of the faithful Saints in all the world.

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### TO THE SAINTS IN GREAT BRITAIN.

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DEAR BRETHREN :—The time is near, when we expect to leave you for our mountain home in Utah, from which we have been absent about three years. During the time of our sojourn in your midst, we have experienced many happy seasons in your assemblages : we have rejoiced in beholding the manifestations of your love for the truth, and fellowship for one another : we have beheld, with gladness, your faith made manifest by works of righteousness, and acts of kindness to ourself and to our fellow-laborers in the Mission : we have heard you express your most ardent desires, to be faithful to your God and to his kingdom ; and we know that you long for deliverance from the lands of the wicked, and for your future home in Zion. You have been born anew,—even of the Spirit of God,—and have been adopted into one family, and have become the sons and daughters of one parent, and are called by one name, even the name of Christ ; hence, you love one another, with the pure love of God ; and your affections are drawn out towards each other, desiring the welfare of all the righteous : you rejoice in your associations with the good, far more than in the associations of blood relations who reject the truth. Those who were formerly strangers, are now made nigh by ties stronger than those cemented by the natural affections only. The Gospel of the Son of God, and the Spirit of Truth, revolutionize the whole nature of man, and make him a new creature. Saints love to mingle with Saints, but they hate evil associations : they are willing to forsake fathers and mothers, brothers and sisters, houses and lands, native country and the graves of their ancestors, to emigrate to a new country, and make their home in a desert, if they can only be permitted to enjoy the happy, elevated society of the children of light.

Although American born, yet, during the last twenty-seven years, we have spent the most of our time in your midst, in the work of the ministry, testifying in public and in private, in your streets and in your halls, verbally and by writings, of the wonderful work which the most High God has commenced on the earth. Over thirty-six years ago the Lord God spake unto us by his own voice, and called us by name, and commanded us to go forth and cry repentance to this generation, and prepare the way before his face, and prophesy of judgments to come ; and we have not been disobedient to the hea-

venly voice, but have continued day and night, summer and winter, year after year, from boyhood to old age, to testify that the great and terrible day of the Lord is at hand—a day of vengeance and great wrath—a day of mourning and great lamentation—a day of war and desolations—a day of pestilence and sore famines—a day of fearful judgments and of burning. Among the millions, a few have opened their ears and their hearts, and have received the warning voice, have repented of their sins and been baptized, and have received the Holy Ghost, and have fled from these lands to a land of refuge in the mountains of America; and blessed are they and their generations after them; for in the day of wrath they shall find favor: and blessed are they who have repented and seek to depart from the midst of the wicked; for the Lord shall deliver them also in his own good time, if they continue faithful. Yea, blessed are all the righteous in these lands who have received the testimony of the Prophets whom the Lord has sent into their midst; for the Lord will crown them with righteousness, and with his power in great glory; and their enemies shall not overcome them; for the God of Jacob shall go before them, and be their rearward, and he will gather them as a hen gathereth her chickens under her wings, and carry them as lambs in his bosom unto the peaceful fold of his sheep. And blessed are all the honest in heart who shall hereafter receive this great latter-day message; for they also shall go up unto Zion unto the Lord our God; and all the righteous shall be gathered as one family. But woe unto the wicked whose hearts are hardened against the Lord's messengers, who will not repent of their sins, who reject the great revelation now sent unto them; for they shall perish by the plagues of Babylon. Woe unto the hireling priesthood of the nations of Christendom; for they shall be cast down with their flocks, and their names be utterly blotted out from under heaven; for they have sought diligently to turn away the hearts of the people from the Lord's message, and have lifted their voices against his word; therefore, they shall receive the greater condemnation. Woe unto the unrighteous rulers, and the kings and emperors of these lands; for unless they repent, and give heed unto the word of the Lord by his living prophets who are sent to warn them, their thrones shall be cast down, their kingdoms shall be broken up, and depart from them, and their cities shall become a desolation, and their palaces shall be left without inhabitants, and their fruitful fields shall become a wilderness, and their mighty men shall become dung upon their numerous battle fields; for this is the day of the Lord's vengeance,—the day of execution of his fierce wrath upon the wicked.

Let the Saints in all these countries remember Zion on the mountains: it is your only place of refuge, in the day of trouble which is coming. Cease not your exertions until you have wrought out your deliverance. Curtail your expenses as much as possible. Be not idle, when you can find employment. Dispense with all hurtful luxuries: dispense with too costly rents, or unnecessary furniture: dispense with too expensive wearing apparel: use economy in everything. Be in right good earnest to lay aside means for your emigration. Parents, the salvation of the rising generation of your children depends upon your exertion to get them out of this country. You are responsible, in a great measure, for them: through your negligence they may be lost, and their sins be answered upon your heads. Labor then, and be in pain to bring forth a temporal deliverance for your children, and their generations after them.



The year 1868 will undoubtedly be a year memorable in the history of the Saints' emigration. It is to be hoped, that the ocean steamers will be crowded with Latter-day Saint passengers, and that many thousands will "come with speed swiftly" upon the Lord's great highway—the Pacific railroad, that the hills and mountains of Zion may be covered with people, and may echo and re-echo with the melodious songs of the righteous, while every dwelling-place shall be filled with thanksgiving and the voice of melody.

When the present STAR reaches the Saints, we shall, very probably, be upon the ocean, on our way home. Our heart is full of blessing to all the household of faith in the old world, and we trust that it will not be long before we shall hail with gladness many thousands of our kind brethren and sisters from these lands. We shall bid you a thousand times welcome to our land of promise. Until then, we say farewell.

O. P.

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DEPARTURE.—April 20th.—Elder Pratt has secured a passage on the steamer *Chicago*, which will leave this port for New York, on Friday the 26th instant.

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## CORRESPONDENCE.

## AMERICA.

Great Salt Lake City, }  
 March 18, 1867. }

President Brigham Young, jun.

Dear Son,—We received your telegram of Feb. 20th, informing us of your safe arrival in New York, and have been looking anxiously now for some days for further word from you, but up to the present time have received nothing. Brother Hooper telegraphed from Washington about the time that we expected you would be there, if you had succeeded in getting an opportunity to go and see him, but he did not mention your being there. The mails, too, for some time back, have been very irregular. The matter that has come in has been drenched with water, and there may be letters from you lying on the way, which we will receive, probably, when the roads get better. We have had much colder weather since you left, than we had at any time previous to your departure. The cold began to moderate on Saturday the 16th inst, and the days now begin to feel like spring, though the nights are still cold. The health of the people, generally, is pretty good.

I do not think there are so many complaining of colds as there were a few weeks ago. Everything is quiet in and around the city, and our enemies do not seem to prosper in their schemes and operations as they hoped they would. There is scarcely any money in circulation, and times, consequently, are very dull. Flour is selling very low. The men who signed the "Card" find it very difficult to carry on their business, and pay their rent and clerk hire, &c. Circumstances have favored, to a very wonderful extent, the counsel which has been given to our people to cease trading with their enemies; the disposition to carry out the counsel, doubtless existed before it was given, but the scarcity of money causes them to feel more careful about how they spend their means with those men. Present prospects indicate that men who are not of our Church will have to withdraw from trading in this city. Of course they feel discontented with such a condition of things, and they would like to have a change. If they had their way, there would be large bodies of troops sent here; and to bring them here, they would descend

to every species of misrepresentation and falsehood respecting us; they would sell this entire people to line their own pockets. The judgments of God will most assuredly fall upon this class. The adversary is very pertinacious in his endeavors to gain influence among us. The most specious pretences are used by men who are not of us, to gain influence over our people. They come here as school teachers, and clerks, and in various capacities; and to listen to their professions, an inexperienced person would almost imagine they were angels. But they seek only to accomplish their own ends; they do not love us nor the work of God, and they would do anything to destroy the organization of the kingdom, only they think it is to their interest to be friendly. It is only once in a very long time that any of this class show any love for the truth. When men live among us, hear our teachings, and witness the lives of the people, and the peace and good order which prevail here, and do not manifest a willingness to embrace the truth, we are warranted in viewing their professions of friendship with some distrust. If they were as honest as they profess to be, they would recognise the truth, and would give heed to the influence of the Spirit of God. They who are not for us are against us, and the entire history of our people sustains the truth of these words. It is useless for us to expect the favor of the world. We have been called out of the world, therefore the world hate us. If we were of the world, then the world would love its own, and we should have no trouble with them.

If you have had an opportunity of visiting Washington, you have become familiar with the movements there. Congress have had so much to do in other quarters, that they have not had the time they would have liked to have had to attend to us. The division between them and the President has required all their attention. The disposition to injure us is as strong in them now as at any previous time; but circumstances have been so overruled by the Almighty, that they have been compelled to leave us undisturbed for awhile, hoping that as soon as the

present difficulty was settled, they would have the leisure necessary to attend to our case. They flatter themselves with the idea that our question is one they can easily solve; and when they have time to bestow upon us, they do not suppose that they will have much difficulty in putting this question forever at rest. This is the flattery of the evil one, and when they listen to it they are thus deceived; but there are times, doubtless, when they feel a dread of this work, and they do not know what to do to prevent its further growth. What a glorious thing it is to have God for our friend! We know that he has delivered us in the past, and his promise is sure that he will deliver us in the future, if we keep his commandments.

A box of specimens, with father Graves's writing, was sent to the care of W. H. Miles, at New York, by Wells, Fargo's & Co.'s Express, a few days ago. Brother Miles was instructed to forward them to you at Liverpool.

Your mother, and your and John W.'s folks are all well. Give my love to your brothers John W. and Oscar B., and I would like you to encourage them in their labors and ministry. When you write, do not forget to let me know at what time you will start for home, as we want to know when you will be at the terminus of the railroad. The boys will want to go down and meet you.

Remember me to brothers Orson and Franklin, and the other Elders, and accept my love to yourself and family, in which the folks all join. Praying the Lord to bless you, and to preserve you from every evil, I remain your father,

BRIGHAM YOUNG.

Logan, Utah Territory, {  
Jan. 29, 1867. }

Dear Bishop Preston, — May the peace and blessing of God continue to be multiplied upon you and yours, as I perceive is the case at present. I have just returned from the Legislature. I called this morning to see your wife and little ones, and found them all well. I had joy in

conversing with Elder A. K. Thurber, about a week ago, pertaining to your welfare, all of which give me great consolation. There is not the least danger of any man or woman prospering temporally and spiritually in any position that they may be called to occupy in the kingdom of our God, if they will only use the agency that the Father has given them to do good. If this be their chief aim, God will be with, and qualify them for every ordeal that they may be called to pass through, for the accomplishing of the great work in the last days and their own sanctification, all of which is necessary to fit and prepare us to enjoy endless lives; while on the other hand, those that let their unholy desires govern and control them to work unrighteousness, are laboring in sorrow and continual disappointment. "What a contrast between the two." Well, you understand these principles just as well as I can tell you. We had a good time in the Legislature this winter; the Governor signed every bill that we passed. The unholy influence that used to exist around our Federal officers, seems to have much diminished. The "head centre" is nobody now in Utah, and of course if the head is nobody, the *subs* are much less; in fine, our enemies feel that they are in the wrong box. When they first signed "the card," they boasted that they would show Brigham that they could ride over his influence, and trade on as usual. I told some that I was prophet enough to know that they would feel his power and influence soon, and it came to pass. We will just suppose that one hundred persons in Great Salt Lake City, did go poor-pussying around the miserable hounds, traitor like, it was a small offset against one hundred thousand.

We had many good meetings during the winter, and precious principles set forth. The word is, pay your honest debts or be disfellowshipped; this alone will work a revolution in this kingdom. Just suppose the joy I felt when the above declaration was made, because these things are a part of my everyday business, and have caused me much sober reflection mixed with sorrow, and frequently a great degree of disgust. I have said enough on

this subject, for you also are a Bishop.

The Logan Tabernacle remains about the same as you left it. The Logan kanyon road is progressing. We have one meeting in the hall on Sunday forenoon; one in the hall, one in the second Ward school-house, and one in the third and fifth Ward school-houses in the evening: this gives many the privilege of attending meeting, besides a host of the Elders the opportunity of preaching, that would not otherwise have had it. Logan is on the increase; Hyde, Ricks & Co.'s grist-mill is doing a good business; we are very busy in the Tithing department; I miss your help very much, as the business in this office has been on the increase ever since you left, and from all appearances, with the blessing of God over us, will continue to be so. What will be the result of this year I do not know. Last September the grasshoppers laid their eggs all over this valley, from the tops of the mountains down to the river sides: you can dig anywhere and find the soil literally mixed up with the eggs, so that if a quarter of them hatches out and *does well*, I cannot see any chance of raising even one spear of grass. Although they came too late to effect the last year's crop, they seem to have laid a foundation for taking the next; but we will have to trust in the providences of the Giver of all good. Flour to-day is only worth \$4 per hundred pounds. It seems to me that men ought to be more careful about trading off their last bushel of wheat. The question remains unsolved with me, whether the Saints will be taught the value of the staff of life through the inspiration of God through his servants, or in some other way. I well remember the remarks of the President, made several years ago in the 13th Ward Assembly-rooms, which were as follows:—"If the Saints had learned enough in the "grasshopper war" to understand and appreciate the value of the staff of life, God would never afflict them again with the want of bread; but if they had not learned to appreciate that blessing by what they had passed through, and God had to again afflict them to bring them to this knowledge, they never would for-



get it, neither in this life nor that which is to come ;" still I hope for the best.

Give my kind love to President B. Young, jun., brothers F. D. Richards,

O. Pratt, and all the rest of my acquaintances. May God bless you and all the good- Amen.

PETER MAUGHAN.

### AVARICE.

Power to acquire, perverted  
 Until it like a greedy tiger would  
 Destroy a flock, yet not be satisfied ;  
 A hungry fiend, whose ever craving maw  
 Would everything devour, and whine for more.  
 Avarice! thy greed for gain is cruel ;  
 The poor or rich alike become thy prey ;  
 Thy restless eyeballs cast a wistful glance  
 Upon the tiny morsel in the orphan's hand :  
 Thou dares't to take with ruthless grasp  
 What charity bestowed upon the poor,  
 Upon the lone defenceless widow, or  
 On the sufferer on his bed of pain ;  
 With mock refinement and dissembling arts  
 Thou art familiar. These oft conceal  
 Thy hellish purpose under semblance fair ;  
 Thy stony heart a stranger to remorse,  
 Would fain appropriate man's resting space ;  
 Nor e'en that sacred gift of God to man,  
 The Sabbath, can escape thy coveting.  
 Thou would'st coin the last pulsation of the  
 Laborer's heart without regret or pity ;  
 The blood of millions on the battle field  
 Have flowed like water to appease thy lust ;  
 Thou art in league with slander and with theft,  
 With treachery and murder. Thy marble  
 Soul would sell the just and good for money,  
 As did a Judas by his righteous Lord.  
 Thou could'st destroy a lovely city ; yea,  
 ▲ mighty nation ; yea, e'en a world ;  
 To gather from their ashes glittering gold.  
 A monarch thou o'er human covenants,  
 And every filthy, loathsome beast that crawls  
 And seeks to hide its doings in the dark.  
 The genial light of science fades and dies  
 Before thy blighting influence, which, if  
 No power controlled, would chaos bring again.  
 How many thou hast ruin'd and cast down,  
 Who, but for thy corrupting sorcery,  
 Had shone forever in the path of fame ;  
 Had used their mighty gifts for good ;  
 Whose glorious works had, like the fruitful rain,  
 Been full of inspiration from on high  
 To bless and happify the sons of men !  
 O'er whom perhaps the angels sorrowed much  
 As when they wept o'er fallen Lucifer,

But who, alas ! from truth had turned aside,  
 As Demas did for filthy lucre's sake,  
 And lost all title with all hopes of heaven ;  
 By thee seduced and led from crime to crime,  
 Till with the damn'd they raised their eyes in hell,  
 Shut out from peace and joy, bereft of all !

But sure as ever shone the radiant sun,  
 Or glitt'ring stars bespangled heaven's high arch,  
 So sure the day of recompense will dawn ;  
 And He to whom all things belong will come—  
 Will take from thee thy vast unhallowed gains  
 And give them to the good, the just, and true,  
 Secured forever by a righteous claim.  
 Then will the earth from sin and sorrow rest,  
 And Avarice afflict mankind no more.

Springville.

WILLIAM CLEGG.

## SUMMARY OF NEWS.

GREAT MILITARY PREPARATIONS IN EUROPE.—The *Globe* says—"If, as we hope and expect, the present year is destined to reach its close in peace, it is not the less certain that a great European war is looming in the distance. The universal disquietude which prevails is of itself a sign of impending troubles: it is simply a presentiment of actual dangers ahead. Every Government, too, is arming, and on a scale never dreamt of before. Nations, in fact, are being converted into standing armies. And as to the details of military preparation, the subjoined statement just made by the Belgian Minister for War, is worthy of notice:—

'France is having 480,000 muskets made on the Chassepot system, not only in France, but in Belgium and England, and the greater part of them are to be ready by the 1st March, 1868.

'In Prussia, the arsenals are busily occupied in the manufacture of arms; and 1100 steel cannon, loading at the breech, have been ordered.

'Austria is transforming 600,000 muskets into Wanzl's system—half of them to be ready by the end of the year.

'Baden, Bavaria, Wurtemberg, and Hesse-Darmstadt, are adopting the Prussian musket, and are casting a considerable quantity of cannon on the Prussian model.

'England has already transformed 150,000 Enfield muskets on Snider's plan, and will have 350,000 ready by the end of the year; she will also by that time have 426 rifled cannon.

'Russia is transforming 600,000 muskets on Carle's system, and half of them will be ready by the beginning of 1868; she is also making 900 cannon.

'In Denmark the Chambers have voted funds for changing muskets into breech-loaders.

'Holland is transferring hers on Snider's system.

'Switzerland has got 40,000 muskets on Ampler-Milbank's system, has ordered 90,000 on Winchester's, and has made or is having made 200 breech-loading cannon.

'Italy, Spain, Portugal, and Greece, are transforming their muskets, and Spain and Greece have commanded cannon of M. Krupp, the celebrated cannon-founder of Prussia.

'Lastly, Belgium has got rifled cannon on the Prussian plan, and is about to adopt the Prussian musket.'